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(*c*) [Looking] at the tricks of the plucky Balti, the heart of the timid Tibetan is lost.

(*d*) An explanation of the constant bad luck of the West-Tibetans on the ground of the national character.

(*e*) *Bkolbkol* is a word which seems to occur only in this connection.

45. (*a*) མཉམ་པོ་འདུག་པ་ན་མ་ལ་ཁྱོད།།

(*b*) nyam'po dugs'pa la'maa khyod'.

(*c*) [When] living together, [we say] "thou" to a lama.

(*d*) Respect is lessened by closer acquaintance.

(*e*) *Khyod* is the common word for addressing inferiors or comrades. A lama ought to be addressed with *nyerang*; *dugspa* = *dugpar*. The Supine is sometimes used instead of the Gerund.

46. (*a*) མནའ་མ་མནའ་མ་ཟེར་ར་ནི་མིའི་ཡོག་མོ་ཡིན།
ཀྱབ་ལ་གཡུ་ཞུང་བཏགས་ག་ནི་སེམ་པའི་མགོ་བསྐོར་ཡིན།།

(*b*) na'ma na'ma zer'ra ning' mi'i yog'mo in'.
gyab'la yu'zhung tag'ga ning sem'pä gob'skor iu'.

(*c*) [Although they] call her daughter-in-law, she is the servant of men. On the back many turquoises are fastened, but it is a deceit of the soul.

(*d*) Refers to the low position of the Ladakhi woman.

(*e*) *Zerra* and *tagga* are corrupted from *zerbar* and *btagpar*. The supine used instead of the gerund = *gyuzhung* = *gyuchung* = small turquoises. See also *buzhung* for *buchung*. All Ladakhi women wear their turquoises on a strap of leather which is fastened on the head and descends to the middle of the back. *Semba* = *sems*, soul. *samba* = thought.

47. (*a*) ཁྭ་ཏཱ་ཀོ་བྱག་ཟེར་བ། རུང་ཀྱི་མིག་འཁྲུལ།།

(*b*) Kha'tā ko'wag zer'pa, cung'kā mig' thrul'.

(*c*) The crow has said *kowag*; [in the] eye of the raven it is mistaken.

(*d*) A man may say something very nice, [for instance *kowag*] his enemy will find great faults in it.

(*e*) *Zerpa* is past participle; *cungka* = *skyungka*.